



IssueNo.AV-01/2023
(Uthram edition- English)
13 January 2023.
(29 Dhanu 1198)
Yugabdam 5124

▶ Sabarimala Temple: Opening, Closing dates, Uthrapooja dates
▶ Harivarasanam - Lyrics, Meaning, Part . 4 – Shri. P. R. Janardhanan Nair
▶ ShodasaSamskaras Part 1 - Dr. P. V. Viswanathan Nampoothiri
▶ Erumely – Fort of Vapuram – Sri. Aravind Subramaniam ▶ Our Heritage – Jwalamukhi Temple
▶ Story : Vishnusahasranamam ▶ Vivekananda Rock Memorial Kanyakumari
▶ Subhashitham – 36 ▶ Animadi Ashtaiswarya Sidhis ▶ Gita Shlokas 41-47 ▶ Quiz -21 ▶ News



SABARIMALA TEMPLE - OPENING/ CLOSING DAYS 2023 NAME OF POOJA	OPENING @ 5pm	CLOSING @10 pm
Makara Vilakku Festival (Makarajyothi darsan -14/01/2023 evening)	30/12/2022	20/01/2023*
Monthly Pooja (Kumbham/February)	12/02/2023	17/02/2023
Monthly Pooja (Meenam/ March)	14/03/2023	19/03/2023
Festival – Ulsavam (Kodiyettu - 27/03/2023, Arattu & Pankuni Uthram - 05/04/2023)	26/03/2023	05/04/2023
Monthly Pooja – Medam/April (Vishu Festival - 15/04/2023)	11/04/2023	19/04/2023
Monthly Pooja (Edavam/May))	14/05/2023	19/05/2023
Prathishta Dinam (Idol Installation)	29/05/2023	30/05/2023
Monthly Pooja (Midhunam/June)	15/06/2023	20/06/2023
Monthly Pooja (Karkkatakam/July)	16/07/2023	21/07/2023
Monthly Pooja (Chingam/August)	16/08/2023	21/08/2023
Onam Festival (Thiruvonam-29/08/2023)	27/08/2023	31/08/2023
Monthly Pooja (Kanni/September)	17/09/2023	22/09/2023
Monthly Pooja (Thulam/October)	17/10/2023	22/10/2023
Sree Chithira Aatta Thirunaal	10/11/2023	11/11/2023
Mandala Pooja Festival (Mandala Pooja -27/12/2023)	16/11/2023	27/12/2023
Makara Vilakku Festival (Makaravilakku day -14/01/2024)	30/12/2023	20/01/2024

- Temple closes on 20.01.2023 at 6.00 am and No public darsan. Guruthy at Malikkappuram temple premises on 19th night. No Neyyabhishekam on 19th and 20th also.

UTHRAM POOJA DATES – 2023

No	Week	Eng. Date/Month	Mal. Date/Month
1	Friday	13 January	29 Dhanu - 1198
2	Thursday	09 February	26 Makaram
3	Wednesday	08 March	24 Kumbham
4	Wednesday	05 April	22 Meenam
5	Tuesday	02 May	18 Medam
6	Monday	29 May	15 Edavam
7	Monday	26 June	11 Mithunam
8	Sunday	23 July	07 Karkadakam
9	Saturday	19 August	03 Chingam-1199
10	Friday	15 September	30 Chingam
11	Friday	13 October	27 Kanni
12	Thursday	09 November	23 Thulam
13	Wednesday	06 December	20 Vrischikam

HARIVARASANAM – PART 4

Author: KONNAKATH JANAKYAMMA

(Explanation: Shri. P. R. Janardhanan Nair, Ernakulam)



Konna Kath
Janaki Amma



Shlokam - 4

Turagavahanam Sundarananam
Varagadayudham Vedavarnitham
Gurukripakaram Kirtanapriyam
Hariharatmajam Devamashraye...

Turagavahanam: Lord Ayyappa is depicted as riding on a tiger and is popularly known as Pulivahana. But ShreedharmaSastha whose abode is Kailasa rides on a horse as his main conveyance and so He is called Turagavahana. The idol installed at the top of the flagpole at Sabarimala temple is that of this horse. This proves that Sabarimala temple is a Dharmashasta temple.

The literal meaning of the word turaga is that which travels very fast. So turaga has got two meanings, a horse and the mind. Bhagavan can reach anywhere, not only at the speed of air, but also at the speed of mind, especially in the devotee's mind.

Hence the epithet of Turagavahanan is very appropriate for Him. Nothing is as fast as the mind or thoughts. Turagavahana is the one sitting on the Turaga. That is, he who sits on a horse or in the mind of devotees. Thus Thuragavahanan really means the indweller or Self in every being.

The horse is often considered as a symbol of strength. So if one has to feel the presence of the Lord within him, his mind should be strong, firm, unwavering and steadfast. Let us cultivate and develop such a mind so that the Lord dwells there always.

Sundarananam: One with a beautiful face. Bhagavan is the embodiment of beauty which surpasses the totality of the beauties of all the beautiful things in the universe.

Beauty attracts everyone and brings happiness to everyone. It is impossible to describe the joy, bliss and fulfilment that a devotee experiences when he stands in front of the Sabarimala shrine having darsan of the Lord of enchanting beauty. This bliss derived from the vision of the Lord is one of the main reasons as to why every devotee wants to see the Lord again and again, no matter how many times he has visited the temple.

Varagadayudham: Ayyappaswamy's main weapons are bow and arrow. But Lord Dharmashasta's weapon is the mace. Although it is generally said that the Lord's weapon is for the destruction of evil, on a closer examination, it can be seen that this weapon is used for the protection of Dharma. 'Gada' in sanskrit also means word, sound and thunder. Varagadayudha can be interpreted as one who is capable of defeating opponents with words more effective and sharper than any weapon.

Vedavarnitam: He who is described in the Vedas. In this series of articles, in the commentary of the 1st sloka, there is an expression "Nigamasandohaikasamveditam" in the sloka beginning with "Lokanam Parameswaram..." It means 'one who can be known only by a set of Vedic mantras'. In other words, if you want to know the real nature of Bhagavan, you have to rely on Vedic mantras. The principle of Dharmashasta should be interpreted based on the Vedic verses. The principles of not only Ayyappaswamy and Dharmashasta but also of all the deities are described in the Vedas.

Gurukripakaram: 'Guru' means the greatest, the most gracious one is Gurukripakara. That is why Lord is called 'Kripasagaram' and 'Karunasagaram'. All living things remain alive by the grace of God. The creation of this universe and its existence is all due to the grace of Bhagavan.

'Guru Kripa' also means the Guru's grace and can be called Acharya Kripa as well. Sabarimala Sridharmashasta is Lokaikaguru or the universal teacher, who teaches 'Tattvamasi' by showing 'Chinmudra'. It is the grace of the Guru that makes us pious and wise. Only by the Guru's grace, not only the devotees, but anyone in the universe can achieve anything.

In worldly life also we seek the blessings of gurus, teachers, elders and many others. And normally we get it. They are motivated to bless us only because of the grace of the Lord, who is the Supreme Guru. Thus Bhagavan is Gurukripakaran in two ways. Being the universal teacher, He pours down His graceful compassion on His devotees. Secondly by causing the worldly teachers to bless their disciples.

Keerthanapriyam: This term is already explained in the third shloka.

In short, I take refuge in SriDharmashasta, who abides in my mind (turagavahanan, turagam = mind), who is the embodiment of ethereal beauty, who wears a great mace for the protection of dharma, who is the greatest

benefactor, the cause of guru's grace, the lover of kirtan, Lord Hariharatmaja.

Sloka - 5

Tribhuvanarchitam Devatatmakam
Trinayanam Prabhum Divyadesikam
Tridasapujitam Chintitapradam
Hariharatmajam Devamashraye...

Tribhuvanarchitam: One who is worshiped in all the three worlds/Bhuvanas. Tribhuvanam is the three worlds namely heaven, earth and the hades. However, heaven means the group of six worlds above the earth namely Bhuvanloka, Swarloka, Maharloka, Janaloka, Tapoloka and Satyaloka and Patala refers to the seven worlds below the earth namely Atalam, Vitalam, Sutalam, Talatalam, Mahatalam, Rasatalam and Patalam. Therefore tribhuvanas include all the fourteen worlds. The important point is that Lord Dharmashasta is the deity worshiped by the gods, demons and humans of all sections in all the worlds.

Devatathmakam: This word means one with the form of a deity. Deities are the concepts of 'Sagunarupas' of the 'Nirguna Brahman' for the convenience of worship and meditation by the devotees.

Considering the two words Tribhuvanarchitam and Devatathmakam together, it can be understood that the Lord is the one who is worshiped in the Saguna Devatasvarupa not only in the human world but also in all the worlds.

Trinayanam Prabhum ; Usually Lord Shiva is called Trinayana i.e. three-eyed. Lord Dharmasasta the combination of Paramashiva and Maha Vishnu is of course Lord Shiva as well as Lord Vishnu. In this sloka, the Lord is praised as the three-eyed Lord Maheswara. Prabhu means Adheeshan, the Lord of all the gods. It is assumed that the place of Lord Maheshwara in the subtle body of a human being is 'Sahasrapadma' the highest of the seven aadharapadmas in the subtle body. The position of other deities are assumed to be in the lower 'aadharapadmas.' It is interesting to note that, Dharmashasta is the God of Gods, the Devahideva Lord Parameswara Himself.

Divyadesikam: Desikan means a teacher. Desika is a teacher who travels from place to place and imparts wisdom to his disciples. 'Divya' means divine i.e. supernatural. It is well-known that Bhagavan is the loka-guru or universal teacher who imparts knowledge of the Self, Atma-jnanam by explaining the mahavakya "Tattvamasi" with the help of 'Chinmudra' to the devotees who visit the Sabarimala shrine.

Remaining as the indweller in the worldly teachers it is Bhagavan only who imparts wisdom to their disciples. Therefore the Lord is praised as Divyadesikan. I take refuge in Dharmashasta who is the Guru, Acharya and Divine Desika of the whole world.

Tridasapujitam: Tridasas are devas. The Lord is eternally worshiped by the thirtythree crore devas of all the worlds

mentioned earlier. The thirty-three deities, including the Dvaadasa-adityas, the Ekadasa-rudras, the Ashta-vasus, and the two Ashwinidevas are considered important among the thirtythree crore devas . Recall that we saw in the first sloka that Dharmashasta is the one who is worshiped by Devendra (Haridadhisvararadhyapadukam). Similarly, He is the God who is worshiped by all the gods.

Chintitapradam: One who grants whatever is contemplated. Usually all the devotees wish many things and pray to the deities. Some get it, some don't. At Sabarimala the Lord is Chinthidaprada. He who gives not only what the devotee desires and asks, but also whatever he thinks. This means that He is the one deity who fulfils all the desires of His devotees even before asking.

I take refuge in Lord Hariharatmaja, who is worshiped in all the worlds, in the form of a deity, who is Shivasvarupa, devadhideva, divyadesika, and who is worshiped by all the devas in all the worlds, who grants all the blessings even to the non-demanding devotees..

(to be continued).

SHODASHA SAMSKARAS - Part I

(Dr. P. V. Viswanathan Nampoothiri,
Retired Professor in Sanskrit, Kottayam)



The second chapter of Manusmriti deals with Dharmalakshanas/ Characteristics of Dharma.

This samskaras / cultures /specific rituals/rites, which are necessary for the observance of Dharma, is divided into sixteen parts. They are called shodasa samskaras (sixteen rituals). As you learn more about them, you will realize that they are useful for everyone. These are the sixteen stages of human culture. This body is a vehicle that moves forward by performing the actions to be done at each stage and drawing strength from them. We can compare the body to a carriage that travels through sixteen stations, stopping at each station along the way, taking on fuel and water.

These sixteen steps are discussed below. Shodasha Sanskaras are Tanayadhanam (pregnancy), Pumsavanam, Seemantham, Jatakarmam, Namakaranam (naming), Niskramanam (door exit), Annaprasanam, Chudakaranam (shaving/chaulam), Upanayanam, Vidyarambham, Aupanishadam, Mahanamnyam, Samavartanam, Marriage, Vanaprastham and Antyeshthi.

1. Tanayadhanam (pregnancy): Today's people, especially the youth, need to realize that Tanayadhanam

or Garbhadhanam /pregnancy is not just about lust. Marriage is for procreation. Kalidasa says in Raghu Vamsa, ‘Prajayai Grihamedhinam’. Garhasthyam/ marital relationship is accepted for procreation. If not, there is no need for marriage. There is a tendency among young people today not to have children. The union of the bride and groom is not just for enjoying sex, but through marriage we owe three kinds of debt – deva-rinam, pitru-rinam and rishi-rinam (duty to gods, duty to fathers and duty to rishis). It is only possible to repay the debt of the fathers by creating a offspring like them, and it is only possible to repay the debt of the parents for creating us by creating the next generation. We must not cause this lineage to be disturbed. Subjects are essential to the existence of the universe. It can only be created. We were created for this kind of creation.

Garbhadhana should be done at an auspicious time after marriage. The bride and groom should try to conceive at an auspicious time with vratas/fasts. Before the union, both of them should observe vrata and pray for satsantanalabdhi /to beget a good child, sanctify themselves with chanting of mantras. When it is said to be an auspicious time, the daytime hours are not suitable for this, and the union for the good fortune of children should take place during the second ‘yama’ at night, that is, between ten and two o’clock. The culture/ritual of Garbhadhana is a great ceremony in which we accept each other with a prayer for the birth of a son/daughter, with a happy mind, with a united mind, and with a single-mind. The stories of the ancient sages and kings teach us that when we perform this samskara with such thoughts, we will get satsantana. This is how they created the subjects. Otherwise, the harms that will occur have also been mentioned.

2. Pumsavanam: Pumsavanam is the samskara/ritual to be performed in the third month of pregnancy for the growing baby. Many people have a misconception that this ceremony is for having a boy. This misunderstanding may be due to the fact that ‘Puman’ means male. The purpose of this samskaranam is to attain pumstvam - i.e. humanity. Pumsavanam is a combination of homas, mantra rituals, the new baby to become human /child with humanity, changing the ancestrally earned culture of the life born in so many yonis/vaginas, perhaps with animalistic or evil habits. Along with this, the parents should keep doing things like medicines, chanting etc. for pregnancy protection. At this time, the father should perform a fast/vratha called ‘GarbhadiKsha’. Both of them should observe vratha in this way for satsantanalabdhi. Pumsavanam is a ritual performed to change the culture of animal habits in the infant form, which has not reached perfection during pregnancy, to get humanity/ human culture.

3. Seemantham: Between the fifth month and the seventh month of pregnancy, the baby’s head-inscription

(Thalayilezhuthu) is recorded. This inscription is written on the top of the head in a straight line from the forehead. If there is a prayer that the inscription is good at this time, it will help in the good future of the child. This is the main purpose of Seemantham. A line is drawn on the head with a thorn-like object. ‘Seema’ means boundary. ‘Seema-antha’ is the end of Seema. The seema of the head is the part where the forehead and the hairline meet. At the end or tip of this Seema - the straight line starting from this part called ‘Seemantham’ and going towards centre of the head /murdhavu is the Shirorekha or Seemantharekha, here is the imaginary inscription called Shirolikhitam/ writing on the head/head-inscription.

Mantras, prayers and rituals are to be done during this Seemantham period to improve the head-inscription. In this way, the child born through the rituals of Garbhadhanam, Pumsavanam and Seemantham and with the Vratadeeksha /observance of vratas of the parents will help child attain humanity in a good way and his head-inscription will be good.

(to be continued)

ERUMELI THE DWELLING OF VAPURAN (Shri. V Aravind Subramaniam)

(Sri Aravind Subramaniam fondly called “Shasta Aravind” is the great grandson of Sri CV Srinivasa Iyer (Chami Annan) who was responsible for starting the Painguni Utram celebration at Sabarimala, — therefore a member of a family that has been associated with the Sabarimala temple for nearly a century. He has been doing his research on Shasta worship for the last 24 years and has authored about 10 books on Swami. His magnum opus is the Sri Maha Shasta Vijayam (a large Puranic compendium on Shasta) of over 500 pages. He has authored many research papers, books and delivered lectures in the fields of education, dharma, religion, Indian culture, mythology and goddess worship).



Erumeli is a focal point of the Sabarimala pilgrimage; a place visited by thousands of devotees from all over the world. From here begins the most important long trek to Sabarimala. That is, Lord’s ‘Poonkavanam’ begins from Erumeli. It is often seen that many of our Ayyappa devotees feel a great dilemma about visiting the Vavar Masjid here. I have explained this in my book “Sri Mahashasta Vijayam”. I think a more comprehensive article will help to provide more clarity on this matter.

Erumeli is a place associated with the mythological story of Manikanta Swami. Sri Shasta is enshrined as 'Vetta Shasta' in Erumeli. The ancient name of this place is Mahishi Marika Vanam. (mahishi — buffalo, marika — to be killed) This later became Eruma Kolli or Erumeli. It has not been long since Ayyappa devotees started worshipping here at Vavar Masjid. Not only is this a fabricated story, but there is also a recent trend of imposing it on Ayyappa devotees who visit and pay obeisance to Sabarimala.

The Manikanta Avatar story of the mythological Sri Dharmamashasta happened thousands of years ago. To be clear, this is a story set in Dwapara Yuga. But Islam has not even completed 1500 years. Pandala Prince, Aryan Kerala Varman, tells about an Islamic pirate named Vavar during the restoration work of Sabarimala temple, at his time. But this Vavar Masjid story is recent one. The story of this Muslim Vavar during the time of Pandala Kumaran (Prince) is one of the misconceptions born out of many fabrications made by mixing mythology and history according to convenience. When asked about the current situation, people not only visit this mosque but also accept Vibhuti Prasad (sacred ash) offered from it. Nevertheless, accepting vibhuti from those who do not wear vibhuti according to the scriptures is also very harmful.

The Bhuthanatha Upakhyanam (anecdote) of the Brahmanda Purana describing the Leelas (adventures) of the Shasta avatar Manikandan describes the Mahishi Nigraha and the installation of the Swami at Sabarimala. It is an important ancient book that can be consulted for knowledge of rituals and guidelines related to Sabarimala pilgrimage.

There is no mention of such a mosque in any of the ancient texts describing the Sabarimala pilgrimage. (As the Puranas were written before Islam, there is no possibility of a mosque in them). There are many other prominent places to worship on the Sabarimala pilgrimage route. For many years, many revered and elderly Ayyappa devotees have been visiting this place regularly and performing sincere rituals.

All along the 'KananaPatha'/' forest trekking route, there are holy places where the deities of 'Kshetra Palaka (caretaker of the temple) reside. It is customary to perform rituals to please the respective deities in the respective places. There are seven such centers known as Kota along the KananaPatha. The first center in it, Erumeli, is called Vapura Koshtam—Fort of Vapuram.

That is, Vapuram is the Palaka deity of Erumeli (Mahishi Marika Vanam), the first fort. Nandikeswara in the second fort. Bhutanathan in the third fort, Udumbara. Bhagwati in the fourth fort Karimala. Sabari Durga in the fifth fort Nilimala. Astra Bhairavan in the 6th fort Saramkuthi. In the 7th fort next to the sacred 18th step, is Karuppaswami.

**‘Punaraahuya Tam Praaha
Vapuram Manikandara:
Ehaiva Goshtamekanthu
Bhuta Vrindai Scha Satvaram’**

Meaning: Manikanta Swami instructed Vapuram to build a base at Erumeli and stay there for the protection of the devotees. (Bhootanatha Upakhyanam Chapter 6 Verse 6.93).

It is a tradition since ancient times to worship everything in this fort on the way forward. Today all these customs are disappearing. Lately many people have started a special habit like if they start running from Erumeli, next stop is only at Pampa!! Only a few traditional Sanghs / teams like our Coimbatore Maha Shastru Viri, Bhuta Pandi Viri, Tirunelveli and Thiruvananthapuram districts still follow these ancient customs.

Many of these guardian deities do not have clear temple structures. (The temples we see today at Kalaketti and Udumpara are very recent). Some special places in their forts are the dwelling places of these deities. It can be a tree or a rock. In these places it is customary to worship the deity by invoking a stone or a lamp. That is, in the first fort, Erumeli, one has to worship Palaka deity Vapuram

All this is described in the book Saasthru Pooja Kalpamanjari. This scripture has clearly prescribed the deities to be worshiped on the Sabarimala pilgrimage route. It clearly states that Vapuram resides as Palaka deity.

**“Ganesham Nairute Vayau
Manchaambam cha prapyujayet
Bhairavau Dwasitaankancha
Purve Vame Cha Vapuram”**

(Shasthrua Puja Kalpa Manjari Chapter 7 Verse 23)

Also, in the Sabarimala Purana Bhuta Natha Upakhyana, nowhere mentions that Manikandan had a Muslim friend named Vavar.

**On the other hand,
Vapura Kadu Shabdascha
Veerabhadroti Veeryavaan
Koopanetro Koopakarne
Ghanda Karne Mahabali
Itayaathayascha Bhootasthe
Vakshaat Itashcha Tai Sa:
Praapya Pampa Tataam shikharam
Bhootanam Pathira Vyaya:**

Vapuram and other demons who came to earth to serve Manikanda Swami followed him to the river Pampa. This Vapuram is described in the anecdote as a servant and not as a companion of Manikandan. (Bhoota Natha Upakhyanam Chapter 5 Verse 135).

[It can be seen that some cast doubt on the chronology of the Bhutanatha anecdote and assert that it was written in the 15th–16th centuries. Even assuming that the chronology is not correct, there is no Muslim comrade named Vavar anywhere in this book]

Shri Baladandayudhapani Swami, author of the brilliant book Dharma Shastru Poojaa Kalpam, has also clearly criticized this mosque-going trend. Moreover, it is affirmed that Vapuran, the demon of Shiva, is to be worshiped and that a Mohammadan has no place in the system of temple worship.

There is a great difference between the ancient period and the historic period. The temple at Sabarigiri was built after the death of an ancient deity named Mahishi by Manikandaswami.

Ancient scriptures, songs, rituals, hymns and rituals all very clearly describe procedures on what to do and what not to do. Many of the mistakes we see today may be mistakes made when this information was passed down from generation to generation, or they may be lies, planned and fabricated with a clear agenda.

Kerala is the land of Parasurama; A place that witnessed many events in the story of Ramayana; When we say that the Sabarimala temple is dedicated to Parasurama, we need to look at the time when this happened and the reason behind it. We have to reconsider whether the tendency to accept the practices that have come in recent times with open arms is correct, even though they are against the moral customs and ancient rituals.

Every Ayyappa devotee who climbs the mountain to have a glimpse of Ayyan after severe fasts must climb the mountain carefully, following the rituals and not breaking any rules even due to ignorance. There is no doubt that any devotee who does not fall into such unnecessary deviations and who observes proper fasts in accordance with moral practices and treads the mountain with devotion to Ayyan will surely receive Lord’s Grace in abundance.

OUR HERITAGE - JWALAMUKHI TEMPLE



The temple is situated 35 km south of Kangra valley in the town of Jwalamukhi in Himachal Pradesh. The temple is dedicated to Jwalamukhi- the Goddess of Light,

also known as the Flaming Goddess or ‘She of the Flaming Mouth’.

Ancient legends speak of a time when demons lorded over the Himalaya mountains and harassed the gods. Led by Lord Vishnu, the gods decided to destroy them. They focused their strengths and huge flames rose from the ground. From that fire, a young girl took birth. She is regarded as Adishakti-the first ‘shakti’.

Known as Sati or Parvati, she grew up in the house of Prajapati Daksha and later, became the consort of Lord Shiva. Once her father insulted Lord Shiva and unable to accept this, she killed herself. When Lord Shiva heard of his wife’s death his rage knew no bounds and holding Sati’s body he began stalking the three worlds. The other gods trembled before his wrath and appealed to Lord Vishnu for help. Lord Vishnu let fly his weapon Sudarsana Chakra which struck Sati’s body and severed it to pieces. At the places where the pieces fell, the fifty-one sacred ‘shaktipeeths’ came into being. “Sati’s tongue fell at Jawalaji and the goddess is manifest as tiny flames that burn flawless blue through fissures in the age-old rock”.

It is said that centuries ago, a cowherd found that one of his cows was always without milk. He followed the cow to find out the cause. He saw a girl coming out of the forest who drank the cow’s milk, and then disappeared in a flash of light. The cowherd went to the king and told him the story. The king was aware of the legend that Sati’s tongue had fallen in this area. The king tried, without success, to find that sacred spot. Again, some years later, the cowherd went to the king to report that he had seen a flame burning in the mountains. The king found the spot and had darshan (vision) of the holy flame. He built a temple there and arranged for priests to engage in regular worship. It is believed that the Pandavas came later and renovated the temple. The folk song that “Panjan Panjan Pandavan Tera Bhawan Banaya” bears testimony to this belief. Raja Bhumi Chand first built the temple. Thousands of pilgrims visit the shrine round the year to satisfy their spiritual urge.

Jagatguru Shankaracharya had visited this place and got darsanam of Devi. No idol is seen, and Devi is present through the eternal flames. The nine flames have been named after Goddesses – Maha Kali, Maa Annapurna, Maa Chandi, Maa Hinglaj, Vindhyavasini, Maha Lakshmi, Maha Saraswati, Maa Ambika and Anjana Devi, always burning without any fuel or assistance, may be seen erupting from 9 gaps from the rock. Scientists from Geological Survey of India had confirmed this as miracle after conducting detailed studies. Daily, 5 times ‘Arati’ is the main puja and after the special Arati at night, the 100 slokas of the ‘Soundaryalahari’ of Adi Shankaracharya is recited. A small pond of always boiling water in front of the temple is also a miracle.

Story of Dhyanu Bhagat, devotee.

This is the incident of the days when India was ruled by Mughal Emperor Akbar. A resident of Nadoun Village, Jawala Ji (Dhyanu Bhagat) was going to Jawala Maa Darshan with a thousand devotees. Seeing such a large party, the Emperor's soldiers stopped them at Chandni Chowk in Delhi and brought Dyanu Bhagat and presented him to the court of Akbar.

Akbar asked, "Where are you taking so many men along?" Dhyanu Bhagat replied with folding hands, "I am going for a darshan of Maa Jwala Devi. These people with me are also devotees of Mother and are going on a pilgrimage."

Akbar heard this and said, "Who is this Jwala Maa? And what will happen by visiting there?" The devotee replied, "Jawala Maa is the creator and preserver mother of the world, she accepts prayer from the true heart of the devotees and fulfills all their wishes. Her glory is such that at her place, flames keeps on burning without any oil. We all visit her at her temple every year for darshan. "

Akbar asked, "how can I believe that your Jawala Maa is so powerful? After all you are a devotee of that mother, if you show any miracle then we will also accept it." Dhyanu Bhagat answered very calmly. Sir! I am a small servant of the mother, what miracles can I show?

Akbar said, "If your devotion is true, then Goddess Mother will definitely preserve your honour. If she does not take care of devotees like you, then what is the use of worshipping her? Either she is not worth a Goddess or your devotion is a falsehood. For the test we cut the neck of your horse, you will be able to get him alive by praying to your Goddess. " Thus the neck of the horse was cut. Dhyanu Bhagat requested for the protection of the horse and the head of the horse for a period of one month by not giving any remedy. Then Akbar accepted the Dhyanu Bhagat Request and also permitted him for traveling.

After leaving from there, Dhyanu Bhagat along with other devotees reached and gathered in the Jwala Maa Temple. After bathing, Devotees worshiped the Goddess throughout the night by singing bhajans, reciting aarti. Next day morning, Dhyanu said, "O Maa! You are an antaryami. The King is testing my devotion, Please keep my honour. Please give life to my horse with your miracle. If you do not accept my prayer, then I will cut off my head and offer it to your feet, because it is better to die than to live ashamed. This is my pledge. Please answer." There was silence for some time. No answer was found. After this, Dhyanu Bhagat cut his head with the sword and presented it to the Goddess...

That very moment, Jawala Maa appeared and the head of Dhyanu Bhagat got fixed to his body and he stood up alive. Mother said to the devotee, "The head of the horse has also got fixed to its body in Delhi. Leave all your worries and go to Delhi. The reason for being ashamed has been solved and ask for whatever you desire".

Dhyanu – The devotee, bowed down at the feet of the mother and pleaded, “O Jagadamba! You are all powerful, we humans are ignorant, do not even know the method of devotion. Still, the Holy Mother! Please don’t take such an extreme pareeksha (exam) of your devotees. All cannot offer you their head. Please, O Mother Goddess, fulfill the desires of your devotees with ordinary offerings. ” “So be it! From now on, I will fulfill the desire by an offering of a coconut instead of sheesh(head) and a prayer with a true heart.” By saying this, Mother disappeared.

Here this incident happened, in Delhi the horse’s head got attached to his body with the grace of the Goddess. Seeing this the king and all his ministers were shocked and surprised. The king sent his soldiers to Jawala Ji. The soldiers came back and told Akbar, “There are flames of fire emerging from land, Perhaps the miracle is happening because of the flames. If you order, then we will extinguish these flames, By this way the place of Hindu Worship will also be destroyed.

Akbar Approved this. It is said that the royal soldiers first kept flat iron disks on the holy flames of the Goddess. But the divine flames came out and broke the iron disks. After this, the flow of a canal was further twisted, causing the water of the canal continuously falling on the flames. Still the burning of the flames did not stop. Imperial soldiers informed Akbar that the burning of the flames cannot be stopped, all our efforts have failed. After receiving this news, Akbar consulted the scholars of the court. The scholars suggested him to go there and see divine miracles and arrange offerings according to the rules and please the Goddess.

Akbar accepted the suggestion of scholars. A grand golden chattar - parasol/ a light umbrella to give shade was made. Then he put the golden chattar on his shoulder and reached Jawala Ji bare feet. Then he had Darshan of diving flames, his head bowed down with devotion, he started feeling guilty in his heart. Then he started saying. O mother, I am offering you a grand golden chattar. Till date, no king would have offered you such a grand golden chattar. Please accept my offering. While he was speaking with the boastful words, a divine flame appeared on the golden chattar and then the golden chattar fell down from Akbar. And as soon as the golden chattar fell, it changed into a strange metal, which was neither iron, nor brass, nor copper nor any other metal (unknown metal). Hence, the Divine rejected the offering.

Seeing this miracle, Akbar praised in many ways and asked for forgiveness from the mother and returned to Delhi after performing many prayers. After reaching Delhi he ordered his soldiers to behave lovingly with all the devotees.

Even today, In the Jwala Maa Temple, the fragmented chattar offered by Akbar is still displayed, which by appearance looks like gold. Weight is also of gold metal. But the metal is still unknown to the world. Jwalamukhi has since times immemorial turned out to be a great pilgrimage centre. Jai Mata Di !

POWER OF VISHNUSAHASRANAMAM



Once someone was interviewing Maha Periyavaar @ Kanchi Paramacharya Chandrashekara Saraswathi..That gentleman recorded the interview using a tape recorder. Periyavaar then posed a question : “Does anyone know which is the oldest known tape recorder?”.

Nobody was able to answer. Then Maha Periyavaa asked another question: “How did Vishnu Sahasranamam come to us?”

Someone said Bheeshma Pithamaha gave it to us.Then Maha Periyavaa posed another query: “When all were listening to Bheeshma on the battlefield, who took notes at Kurukshetra?”

Again silence. Maha Periyavaar explained : “When Bheeshma was glorifying Krishna with Sahasranamam, everyone was looking at him and listening carefully including Krishna and Vysa. After he finished the 1000 Namas, the first to react was Yudhistirar. He said, ‘Pithamaha has chanted 1000 glorious names of Vasudeva. All of us listened but none of us have noted it down. The sequence is lost’. Then all turned to Krishna and asked for His help. As usual He said, ‘I also was listening like the rest of you. What can we do?’

All beseached Krishna to help them recover the precious rendition. Then Krishna said, ‘It can only be done by Sahadeva and Vyasa will write it down.’

Everyone wanted to know how Sahadeva could do it. Krishna replied: ‘Sahadeva is the only one amongst us wearing SHUDDHA SPATIKAM. If he prays to Shiva and does dhyanam he can convert the SPATIKA into waves of sound and Vyasa can write it down. Then, both Sahadeva and Vyasa, sat in the same place, under Bheeshma, where he had recited the Sahasranamam. Sahadeva started the dhyanam to recover the sound waves from the Spatika.

The nature of Spatika is that it will capture sounds in a calm environment which can be got back with proper dhyanam of Maheswara who is Swethambara and SPATIKA. So, the world’s earliest tape recorder is this SPATIKA which gave us the wonderful Vishnu sahasranama. when Maha Periyavaar explained this all were stunned... From the Spatika recording, the precious TEXT came to us through Vyasa.

Vishnu Sahasranama is a Sanskrit hymn which contains a

list of 1,000 names of Vishnu as found in the 135th chapter of Anushasana Parva of the epic Mahabharata. Other versions exist in the Padma Purana, Skanda Purana and Garuda Purana. The stotra was given to Yudhishtira by the grandsire of Kuru dynasty and Bhishma who was on his death bed (of arrows) in the battlefield of Kurukshetra.

Yudhishtira asks Bhishma the following questions: In this world Who is the one refuge for all? Who is the greatest Divinity in the world ? By eulogising whom can a person reach auspiciousness? By worshipping whom can a person reach auspiciousness? What is, in your opinion, the greatest Dharma among all the Dharmas? By chanting whose name, can a creature proceed beyond the bonds of samsāra/ life cycle?

Bhishma answers by stating that mankind will be free from all sorrows by chanting the Vishnu Sahasranama, which are the thousand names of the all-pervading Supreme Being Vishnu, who is the master of all the worlds, the supreme light, the essence of the universe and who is Brahman. All matter, animate and inanimate reside in Him, and he in turn resides within all matter.

And then Bhishma recites Vishnusahasranama, which was later reproduced by Sahadeva and written by Vyasa.

Power of Vishnusahasranamam

(By Shri. Dushyanth Sridhar : Film director, writer and public speaker in Tamil and English and focuses on the scriptures of Ramayan, Sri Bhashyam, Gita Bhashyam, Rahasya-traya Saram, and Bhagavad Vishayam. Graduated with gold medal in chemical engineering and chemistry at BITS Pilani)



“Kadambari” is the oldest novel in Sanskrit written by Banabatta, that narrates the love story of Kadambari, a Gandharva princess, and Chandrapida, a prince who is eventually revealed to be the moon god.

Banabatta in Kadambari describes a labour ward. Towards the end of the labour ward a group of people will be reciting Vishnusahasranamam continuously, 24x7, because in those days it was an accepted norm that if pregnant ladies keep listening to the Vishnusahasranamam, they are guaranteed normal delivery. “Banabhattah soothika gruha varnane avichinna pattyamana narayana nama sahasram...”

The ‘Brihat Parashara Hora Shastra’ is the most comprehensive extant Shastra in sanskrit on Vedic natal astrology, in particular the Hora branch (predictive astrology, e.g. horoscopes), written about 1700 years ago. In Horasasthra, it is described: when people used to go to a medical practitioner for kidney related/urinary infection

related ailments the doctors used to prescribe medicines and finally they will specifically prescribe: “Japyam purusha sooktham ithyarabya thathaiva bhagawan nama sahasram – after this recite Vishnusahasranamam thrice”.

The Charaka Samhita (Compendium of Sage Charaka) is a Sanskrit text on Ayurveda, encyclopedic medical compendium written around 100 BCE. “Vishnu sahasra moordhanam characharapathim vibhum nama sahasrena jwaran sravan vybho gathim”. Charaka samhitha talks about ailments and its treatments. In those days when a patient goes to a doctor with fever or other ailments the doctor used to write the list of medicines to take and at the end of it he will write “Recite Vishnusahasranamam thrice”.

Seems, there was no system of patent in those days. However, Jagadguru Shri Chandrasekharendra Saraswati Mahaswamigal (same Sage mentioned in the beginning) also known as the Sage of Kanchi or Mahaperiyavaar (1894-1994), can be considered as a latest example of the effect of Vishnusahasranamam. While He was camping at Royapetta in Chennai during 1960s, He got fever of 104 degrees. His disciples got worried and brought a doctor. But, Swamikal politely refused the medical treatment. He told disciples to call 150 persons who have learned Vedas and told them to recite Vishnusahasranamam sitting around Him. By the end of the recitation, it was seen that the fever had gone and His body temperature came down to normalcy.

Vishnusahasranamam is panacea for all our problems. For respiratory problems, problems related to Navagrahas, both physical and mental problems reciting Vishnusahasranamam is effective. Vishnusahasranamam is such an inexpensive, priceless prayaschitham, solution.

VIVEKANANDA ROCK MEMORIAL – KANYAKUMARI

(National Youth Day - January 12, Birthday of Swami Vivekananda : 1863-1902)



Vivekananda Rock Memorial is a monument and popular tourist attraction in Kanyakumari, India’s southernmost tip. The memorial stands on one of the two rocks located about 500 meters off mainland of Vavathurai. It was built in 1970 in honour of Swami Vivekananda, who is said to have attained enlightenment on the rock. Inaugurating the Rock Memorial on September 2, 1970, the President of India Shri V.V. Giri called upon fellow Indians to rise to the call of the nation. According to legends, it was on this rock

that Goddess Kanyakumari (Parvathi) performed tapas in devotion of lord Shiva. A meditation hall known as Dhyana Mandapam is also attached to the memorial for visitors to meditate. The design of the mandapa incorporates different styles of temple architecture from all over India. The rocks are surrounded by the Laccadive Sea where the three oceans Bay of Bengal, Indian Ocean and the Arabian Sea meet. The memorial consists of two main structures, the Vivekananda Mandapam and the Shripada Mandapam.

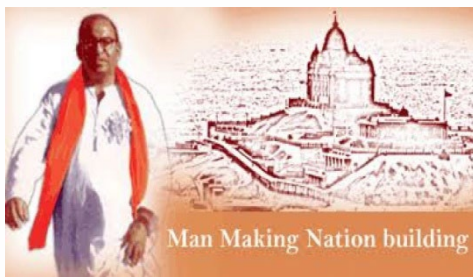
It is believed that Swami Vivekananda, swam across the seashore in Kanyakumari, Tamil Nadu to reach the rock mid-sea and he meditated for three days and nights on the rock until he is said to have attained enlightenment there.

Initiation

In January 1962, on the occasion of Swami Vivekananda's birth centenary, a group of people formed the Kanyakumari Committee, whose objective was to put up a memorial on the rock and a pedestrian bridge leading to the rock. Almost simultaneously, the Ramakrishna Mission in Madras began planning this memorial.

However, this news was not taken in good taste by a sizable population of the local Catholic fishermen. They put up a big Cross on the rock, visible from the shore. This led to protests by the Hindu population, who said the rock was a place of worship for Hindus. A judicial probe ordered by the Madras (now Chennai) government stated in unequivocal terms that the rock was Vivekananda Rock and that the Cross was a trespass. Amid all this acrimony, the Cross was removed secretly in the night, by a selected team of 12 fishermen from Kozhikode under the leadership of Shri. Lakshmanan (the only surviving person now) deputed by RSS . The situation turned volatile, and the rock was declared a prohibited area, with armed guards patrolling it.

The government realized that the rock was turning into an area of dispute, with Hindus claiming it to be the Vivekananda Rock and the Christians claiming that it was St. Xavier's Rock. It decreed that although the rock was Vivekananda Rock, there would be no memorial constructed on it. The then Chief Minister of Tamil Nadu, M. Bhaktavatsalam, said that only a tablet declaring that the rock was associated with Swami Vivekananda could be put up, and nothing else. With government's permission, the tablet was installed on the rock on 17 January 1963.



The first step Eknath Ranade (an RSS "Pracharak" deputed for this specific purpose) with the full support of the Ramakrishna Math and Mission, He was made the Organising Secretary of the Vivekananda Rock Memorial Committee, so that he was officially in charge of the Rock Memorial mission.

The immediate obstacles were Bhaktavatsalam's stand that he would not allow the memorial to come up as Humayun Kabir, the Union Minister for Cultural Affairs, had said that the natural beauty of the Rock would be spoiled. To that end, on Lal Bahadur Shastri's advice, Ranade camped in Delhi. In three days, he collected the signatures of 323 Members of Parliament in a show of all-round support for the Vivekananda Rock Memorial, which was presented to the Prime Minister. Bhaktavatsalam had no option now but to allow the construction of the Rock Memorial.

Bhaktavatsalam had given permission only for a small 15 × 15-foot shrine. Knowing his reverence for the Paramacharya of Kanchi Kamakoti Peetham, Ranade approached the latter for suggesting the design of the Rock Memorial. Bhaktavatsalam unhesitatingly agreed to the larger design (130 feet and 1+1/2 inches × 56 feet) approved by the Paramacharya.

Once all the political hurdles were removed, construction was underway. Ranade was in the forefront facing all the challenges that came his way: to establish scientifically that the Rock was structurally sound and could support such a huge structure on it; the logistics of quarrying and transporting large blocks of stone from great distances, and from the shore to the Rock; provision of water and power supplies; the growing demand for skilled artisans, craftsmen, and labor; building of jetty platforms on the rock and the shore (the pedestrian footbridge idea to the Rock was dropped); the de-silting around the jetty platform areas to enable bigger crafts to approach the shore, and so on.

The biggest and ever-present challenge, however, was that of financing the whole operation. Ranade's belief in the success of the Rock Memorial mission was so strong, that he never slowed the pace of work when funds were in paucity. He brushed aside the discouragement of others with the full support of RSS cadres.

Ranade believed that as the Vivekananda Rock Memorial was a national monument; every Indian should be invited to contribute to its construction. He approached almost every state government and asked for their contribution, making a special effort to go to the north-eastern states of Nagaland and Arunachal Pradesh so that they could also feel a part of the national endeavor. All States, (except EMS, the Communist CM of Kerala), donated to this noble cause, however, later when Shri. Achutha Menon became the CM, Kerala rectified its mistake by giving donation. The bulk of the contributions came from the general public. Ranade launched the campaign of one-rupee folders throughout the nation, which was used to mobilize the donations of the common man, starting from as tiny an amount as a rupee.

The establishment of **Vivekananda Kendra**—the Living Memorial alongside the stone structure of the Rock Memorial—was mentioned in 1964. After the groundwork of about nine years, Vivekananda Kendra was officially founded on 7 January 1972 (the 108th birth anniversary of Swami Vivekananda). On that day, as the sun rose, a

saffron flag with Ohm inscribed on it was unfurled on the Vivekananda Rock Memorial to celebrate the founding of the Vivekananda Kendra: a spiritually oriented service mission of a non-monastic order. The Memorial is the fusion of West Bengal and Tamil Nadu architecture and the design of Ramakrishna Math, Belur, West Bengal.

The tradition of penance was to be continued by young men and women coming as Karyakartas of Vivekananda Kendra to spread the following message of Swami Vivekananda:

A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up, the gospel of equality.

The twin objectives of Vivekananda Kendra are man-making and nation-building. Ranade decided that Vivekananda Kendra was to be a cadre-based organization. Young men and women whose hearts long to serve the nation would be provided the opportunity and the right platform to serve God in man.

The other two remarkable attractions at the divine Triveni Sangam Bhumi of kanyakumari are Devi Kanyakumari Temple and the Statue of Thiruvlluar (Tamil poet and philosopher, author of the Tirukkural, an ancient Tamil work on Dharma and morality).

Swami Vivekananda has said that even after he laid down his body, he would continue to work and inspire generations to come to carry on his unfinished work. We see it still happening. Swamiji does it in innumerable ways. The magnificent Vivekananda Rock Memorial at Kanyakumari is one such undying source of inspiration.

Subhashitham – 36

अद्वेषा सर्वभूतानां मैत्रःकरुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखःक्षमी ॥
(गीता 12.13)

Adveshta sarvabhutanam maithrah karunah eva cha;
Nirmamo nirahankarah sama-duhkha-sukhah kshami ॥
(Gita 12.13).

Meaning: A true devotee is one who has no hatred or enmity towards any matters, who has friendship and mercy in his mind, who has Nirmamatvam (He who has no selfish thought of mine in anything is Nirmaman), who has no pride, who sees pleasures and pains equally, and who is patient. The greatest sign of a devotee is to treat anyone without hatred or enmity. Because the Lord is within everyone. If I hate someone, it means I hate the Lord in him. Then there is no place for bhakthi, devotion. Similarly, mercy, feeling of friendliness, unselfishness, prideless, calm in happiness and sorrows equally, and patience are the qualities of Bhakthi.

ANIMADI ASHTA AISHWARYA SIDDHIS

(Eight special abilities of prosperity starting with Anima)

“Anima Mahima Chaiva
Laghima Garima Tatha
Ishitvam Cha Vashitvam Cha
Praapti Praakashyamevacha.”

1. Anima = Ability to shrink at will
2. Mahima = the ability to become great
3. Laghima = lose weight
4. Gharima = to increase in weight.
5. Ishitvam = No obstruction to his desires thoughts
6. Vashitvam = ability to influence anyone.
7. Praapti = The ability to attain the moons which are incomprehensible even by mind for ordinary people.
8. Praakashyam = Siddhi/ability to shine/appear anywhere at will.

These are natural to God. Yogiswaras attain these one by one through severe austerities /tapas, acquiring according to the power of austerities. In the Puranas we find descriptions of these ‘Animadi siddhis’ of the Sages.

BHAGAWATH GEETHA

(Chapter 1 – Arjuna Vishada Yoga, Shlokas:41-47)



अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ 41॥

adharmābhibhavāt kṛṣṇṇa praduṣhyanti kula-striyaḥ
strīṣhu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkaraḥ

Meaning: With the preponderance of vice, O Krishna, the women of the family become immoral; and from the immorality of women, O descendent of Vrishni, unwanted progeny are born.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42॥

saṅkaro narakāyaiva kula-ghnānām kulasya cha
patanti pitaro hy eṣhām lupta-piṇḍodaka-kriyāḥ

Meaning: An increase in unwanted children results in hellish life both for the family and for those who destroy the family. Deprived of sacrificial offerings, the ancestors of such corrupt families also fall.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43॥

doṣhair etaiḥ kula-ghnānām varṇa-saṅkara-kārakaiḥ
utsādyante jāti-dharmāḥ kula-dharmāśh cha śhāśhvataḥ

Meaning: Through the evil deeds of those who destroy the family tradition and thus give rise to unwanted progeny, a variety of social and family welfare activities are ruined.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ 44॥

utsanna-kula-dharmāṇām manuṣhyāṇām janārdana
narake ‘niyataṁ vāso bhavatītyanuśhuśhrama

Meaning: O Janardan (Krishna), I have heard from the learned that those who destroy family traditions dwell in hell for an indefinite period of time.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46॥

aho bata mahat pāpam kartum vyavasitā vayam
yad rājya-sukha-lobhena hantum sva-janam udyatāḥ /45/
yadi mām apratīkāram aśhastram śhastra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyus tan me kṣhemataram bhavet /46/

Meaning: Alas! How strange it is that we have set our mind to perform this great sin with horrifying consequences. Driven by the desire for kingly pleasures, we are intent on killing our own kinsmen. It would be better if, with weapons in hand, the sons of Dhritarashtra kill me unarmed and unresisting on the battlefield.

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ 47॥

sañjaya uvācha
evam uktvārjunaḥ saṅkhye rathopastha upāviśhat
visrījya sa-śharam chāpam śhoka-saṁvigna-mānasaḥ

Meaning: Sanjay said: Speaking thus, Arjun cast aside his bow and arrows, and sank into the seat of his chariot, his mind in distress and overwhelmed with grief.

(End of Chapter 1)

(To be continued)

QUIZ – 21

(Note: Questions are related to Sanatana Dharma and mainly based on matters published in our Ayyappa Vani. Answers will be published in the next Ayyappa Vani. Any body can send answers in whatsapp to No.9447211722, within 20 days. Names & addresses of persons who answer to all questions correctly will be published in the next Ayyappa Vani)

Questions:

1. What is the relation between Arjuna, Babruvahana and Ulupi?
2. Who possessed the celestial bow Pinaka?
3. Who are the Dwarapalakas of Vaikunta?

4. What is the approximate duration of Rahukalam?
5. What are the important forms of Lakshmi?
6. Other than Mahabharatha war, Kurukshethra is famous for what ?
7. What is Sardar Patel statue in Gujarat called?
8. Who was the person behind the Vivekananda Rock Memorial Mission ?
9. Where is the famous Jwalamukhi temple situated ?
10. What is the difference between Thiruvabharanam and Thanka Anki related to Sabarimala ?

Answers of AV13/2022..Quiz-20

1. Indra is called Shatakrtu because he has performed hundred yajnas.
2. It was Shahid Khudiram Bose, a brave Indian revolutionary who opposed British rule of India. For his role in the Muzaffarpur Conspiracy Case, along with Prafulla Chaki, he was sentenced to death and subsequently executed, at his age of 18 years 8 months only, on 11th August 1908, making him one of the youngest martyrs of the Indian Independence Movement.
3. The Ashoka chakra is also known as Samay chakra in which the 24 spokes represent 24 hours of the day and is the symbol of the movement of the time. The Ashoka Chakra is rendered in navy blue on a white background replacing the symbol of the charkha of the pre-independence version of the flag.
4. Vishwamitra was the king of Kanyakubja.
5. Apart from Ganga and Yamuna, Saraswathy is the third river in Triveni Sangam at Prayag.
6. Rishi Durvasa cursed Shakuntala.
7. Shree Hanuman released Shani Deva who was held captive in Lanka.
8. Sree Krishna saved Parikshit from Brahmastra employed by Ashwathama.
9. On the evening of Makara - samkramam every year, Makara jyothi is seen from Ponnambalamedu, immediately after deeparadhana with Thiruvabharanam at Sabarimala Sreekovil.
10. Prince Manikandan learned Kalarippayattu / martial arts at the Cheerappanchira Kalari in Muhamma, Alappuzha District, Kerala. Cheerappanchira Panikkar was the guru who taught Kalaripayattu to Lord Ayyappa @ Manikandan.

Names of persons who gave correct answers to all questions:
Nil

NEWS

Tomorrow, Makaram 01, (14th January) -, Makara Vilakku

* Today, 13h January 2023 - Uthram - the auspicious day of Swami Ayyappan's divine birth star. On the instructions of SASS, Ayyappa devotees from all over the world perform Uthram Puja with Deeparadhana, Bhajan, Neerajanam etc. in their own homes and nearby temples.

- * **Mandala - Makarajyothi Pilgrimage: Sabarimala Temple opened for MakaraJyothi festival on December 30 at 5:00 pm. Darshan is available from 3:00 am to 11:00 pm every day. Neyyabhishekam will be held every day till 11.30 am. The temple closes at 6.00 am on January 20th, after Makarajyoti on 14th followed by Guruthi at Malikappuram Temple complex on 19th January, 2023.**
- * **During the Makara vilakku season SASS manages First Aid centres with Oxygen Parlours at about 15 Centres from Pampa to Sannidhanam trekking route and supply drinking water to devotees waiting in the queue in addition to drinking water supply at our shed near Malikappuram temple.**

Harivarasanam Centenary Celebrations

- * **Paschim Maharashtra state level inauguration of Harivarasanam centenary celebrations was held on 31st December at Pune. Sarvasree N. Rajan, N. Muthukrishnan, Prakash G. Pai, Adv. Kumar Vaidyanathan, Nandakumar participated from central / kshethra committes. All the poojas were performed under the guidance of Brahmashree Gosala Vishnu Vasudevan Namboothiri. Kalaimamani Sree K. Veeramani Raju & team performed Ayyappa Bhajan Sandhya, followed by Dance programme.**
- * **Further, SASS Paschim Maharashtra state conducted the Annual “Ayyappa Jyothi Prayanam” starting from Uthamnagar Ayyappa temple on December 26 and visiting 18 Temples concluded on 27th at the Bosari Ayyappa Temple Pune. The programme was organised under the guidance of Shri. Nandhakumar - Kshethreeya Org secretary, Shri. Rajanbabu - State President, Shri. Maanu Rajan - State General Secretary etc.**
- * **As part of the Harivarasanam Centenary Celebrations a grand programme was conducted at Erode, North TN state. “Pantheerayiram thengayeru” - divine breaking of 12000 coconuts & “Ayyappan Thiyyattu” by Thrippunithura Thiyyadi Raman Nambiar - ritual and Guruswamy Sangamam were the highlight of this event.**
- * **Thrissur District Committee Organising the release of the book “Harivarasanam - Patam & Patanam” – a study on the Harivarasanam – in Malayalam, written by Dr. M.V. Natesan (Ex. Teacher) at Kalady Sanskrit University on 14th January 2023 at 10.30 am at the Rohini Kalyanamandapam, Paramekkavu, Thrissur.**

Disclaimer : The opinion expressed in this publication are of the authors only and do not purport to reflect the opinions or views of SASS or its members.

Published from National Administration Office, Ayyappa Vihar, Viyyur, Thrissur, Kerala - 680010 on behalf of Sabarimala Ayyappa Seva Samajam